845 Up to the time they are twelve, the children bathe themselves preferably in the Niger. They supposedly can walk on water and never run the risk of drowning.

The twins do not become separated from each other any more than the dya is separated from the living being to which it is attached. They wear the same clothes and eat the same food simultaneously. Formerly male twins married the same woman. If one of them dies 845 at an early age, the blacksmith carves a small wooden doll called 778 flanitokele, which takes the name of the deceased and which the mother puts on the mat next to the living child. The latter takes this doll with him at the time of his circumcision and keeps it during the period of his seclusion in order to bring it back to the parental home whence it is never removed. When he marries, he sticks the doll into the earth along with another piece of wood symbolizing the wife of the deceased. Since twins are in a sense a living replica of Faro, none can bother them without showing disrespect to him. On the other hand, they are the object of attention and precaution on the part of their family as well as their neighbors. Their presence is always beneficial. Considered invulnerable, twins used to march ahead of [728] troops in times of war and would serve as inviolable intermediaries between the warring parties during truce.

The Hermaphrodite

826 The hermaphrodite, being both male and female, is to all extent and purpose his own twin. Consequently, he has no dya (1).

[825 304] 1. The hyena is considered a hermaphrodite; it can engender or conceive, depending on its size and strength; "the stronger impregnating the weaker." A tattooing system is based upon this belief.

/88/ The Albino

[143] Albinos of light or reddish skin and red hair are called gombele or yepege, this latter term being reserved for those who show the most accentuated characteristics.

826 The albino is supposedly born of sexual relations which took place 833 in the middle of the day when the sun is in the koblenkaba, sky of